[92 cont.]
this that here, too, the bachelors' houses, into which the Whites, as guests, were always first ushered, [93] [Figs. 22 and 23 appear here] [94] were, as a rule, the gable-roofed type. Special spirit huts seem to be present only here and there on Vanikoro and of little importance (1); as a rule they coincide

1. D'Urville, pp. 151, 178; 327, 329, 334, and 337 (Gaimard).

with the bachelors' houses, of which there is one in each village and which differ from the dwellings of the same type only by their greater size and the bedframes or "cots" (2). As its

2. Dillon, pp. 206, 215, 249. D'Urville, pp. 151, 216; 327 (Gaimard); 355 f. (Sainson). The nature of the "chiefs' houses" with a corner that is taboo, mentioned by F. de Tolna, pp. 273 f., is uncertain. Lesson, Revue d'Anthropologie, V, p. 267.

principal supports a typical gable-roofed house has three rows of piles -- the one described for Teve rested on three center posts; the piles are driven about three feet into the ground, and their height above ground is 12 to 15 feet in the center row, four to five feet in the side rows. The center row supports the ridge piece; the side rows, a side beam each. These three beams are connected by means of the lighter purlins; all the parts are tied together with coconut fibers. The roof is covered with coconut mats; the edges project beyond the side walls. The walls, too, are closed with coconut mats. The doors, of which each house has one to three -- according to Lesson, usually only one -- are made by leaving an opening between two wall piles and are sometimes closed with boards. The total length of a house comes to about 10 to 20 French feet, the width, six to ten (3). The round huts, according to Sainson,

3. Dillon, pp. 274, 242. D'Urville,

[100 cont.]

252 Gaimard in D'Urville, p. 327 (the expression there, "par la cuisson de cette racine sur un morceau de bois" [by roasting this root on a piece of wood], is not clear).

251 and arrowroot (11) [see footnote above]. A preserve is made out of arrowroot by grating the root, straining it through bark cloth, letting it settle in water, and, after the water is poured off, shaping it into balls; these balls are carried in the [101]
252 shoulder bags (1). Breadfruit is steamed in the oven on Vani-

1 and 2. Dillon, p. 181.

koro (2) [see footnote above].

262 Meat dishes -- with the possible exception of fish (3) --

[252] 3. Carteret, p. 351 ("broiled fish" [cited in English]). Dillon, p. 181 ("fish, etc. baked in the ovens" [cited in English]); 273. D'Urville, p. 215. Lesson, Revue d'Anthropologie, V, p. 270. Joest in Baessler, p. 391.

● [574] are only a festive-day treat for the natives. The principal feature of festive meals on Ndeni is shark and the half-wild [252] pigs, which are prepared in the earth-oven between red-hot stones (4). [Fig. 30 appears here.] Turtles are caught with

4. O'Ferrall in J.A.I., XXXIV, pp. 223 ff. Dalrymple, pp. 88, 193.
231 Dillon, pp. 181, 273. That pigs were rare and were not sold is mentioned by D'Entrecasteaux, p. 377, and Labillardière, p. 260, but

[101 cont.]

231

Dillon (p. 393) did not learn of this, and perhaps the former merely happened to come in a period when pigs were taboo (cf. the passage in Lesson at the end of the footnote). But according to Dillon, p. 170, and D'Urville, pp. 188, 216, and 356 (Sainson), the number of tame pigs on Vanikoro was small, and Dillon says wild ones, or most likely pigs that had run wild, were also present. Cf. also Lesson, Revue d'Anthropologie, V, p. 270.

262 Turtles are caught with
[225 252 574 554] nets; catching and consuming them -- they, too, are steamed in the oven -- is an event for the whole village. The fortunate catcher, who strengthens his social position by the feast which he gives the community, hangs the skulls of the animals in his house as mementos (5). Flying mammals are also

5. Dillon, pp. 239 f., 273. F. de Tolna, pp. 273 f. (also the skulls of pigs). According to Lesson, Revue d'Anthropologie, V, p. 270, their consumption is a monopoly of the chiefs.

eaten (6). Mussels and crabs are part of the daily sustenance (7).

6. Dewar, p. 248.

7. Joest in Baessler, p. 86. Lesson, Revue d'Anthropologie, V, p. 270.

[237] Poultry is seldom or never eaten, perhaps for totemistic reasons. Although chickens are kept as domestic animals on Ndeni -- they are tied by one foot to a post or a block of coral -- they are very rarely eaten, and their eggs never; only their feathers [237] are used as a head decoration.

548 567 [145 cont.] jointly in case the father cannot be ascertained. Boys are often killed; girls, as a rule, are again sold as prostitutes (5).

5. [illegible] in Baessler, pp. 384 ff., 399.

575 [171] Coote states that the club life of Santa Cruz seems to be very similar to that of the New Hebrides (6). In view of his

6. Coote, p. 154.

superficial knowledge, he could only have inferred this from the life in the bachelors' houses. Nothing of the well-developed club life of the Banks Islands and the New Hebrides is reported for Santa Cruz. Nevertheless, masked dances and the accompanying secret societies do not seem entirely foreign to the group. At [535] any rate, a bark-cloth dance mask from Santa Cruz is [146] preserved in the ethnographic collection of the Geographisch-Ethnographischen Gesellschaft in Zurich (1), and a tradition of

1. Verbal communication from Director Foy.

773 Nukapu, one of the Reef Islands, tells of a woman who, during an attack by natives from Tongoa Island, disguised herself with coconut leaves to resemble a spirit and, using a sharp-edged triton shell, killed almost a hundred enemies, one by one, as they entered the spirit house (2).

2. O'Ferrall, p. 288.

574 609 Foreign guests are received in the bachelors' house on Vanikoro and the Reef Islands, probably everywhere. On Vanikoro they are sometimes offered betel as a gesture of welcome, but above all they are served cooked fish, taro, coconuts, and bananas wrapped in leaves. The chief provided food for the guests, and Gaimard, as an Ariki, always received twice as [262]

574 [146 cont.]
609 much as his servant and the natives. In Nufiloli hot breadfruit
[262] and yams were served while the most respected natives sat around.
Coote was later also received in the chief's house and was again
576 served breadfruit there (3). On Taumako, Quiros mentions the

3. Gaimard in D'Urville, pp. 327f., 335ff., 343 (in Nama Gaimard slept in the chief's house, but this can scarcely be regarded as normal). Coote, p. 154.

embrace as a gesture of greeting. Joest, on Ndeni, mentions nose-rubbing, also on hand and foot; otherwise, according to him, the only greeting is a kind of grin upon meeting. Upon departure, the native at most says: "I am going now" (4).

4. Dalrymple, p. 128. Joest in Baessler, p. 392.

763 When a man feels that his end is near, he divides his
[428] personal belongings so that a part goes to his son, a part to his brother, and a part to other relatives (5). On the southern

5. O'Ferrall, p. 223. According to Codrington, p. 63, the nephew usually inherits, more rarely the sons, but this probably applies at most to the Reef Islands where mother-right prevails.

islands, Te Mami, Utupua, and Vanikoro, if death is slow in coming, the dying person is taken into the spirit house in order
000 to hasten death (6). On the day of death, the members of the

6. O'Ferrall, p. 230.

/156 cont./

854 the larger children riding on the back (male children by the father). Documentation for Tumotu: O'Ferrall, Santa Cruz and the Reef Islands, the section "A New School Village"; for the Reef Islands: Coombe, plate facing p. 211, and Speiser, Südsee, Ill. 94, and 96.]

Children are treated tenderly (), 855 but they seem to love them chiefly because they are entertain- [562] ing. The woman is apparently despised, but there are cases of conjugal love.

181 /157/ The bargaining instinct is strongly pronounced, 439 but they are not dishonest or particularly avaricious in trading. On the other hand, the people are rather thievish, and to be sure not altogether because they are accustomed to a certain communism, as seems to be the case on Polynesian islands.

• 574 The visitor to a village is usually taken to the men's house, where he is offered a clean mat and a headrest and is served food as a token of hospitality (1). According to Coombe,

1. [Speiser, Südsee, p. 293. Coombe, p. 180, mentions the extravagant generosity of the Nitendi people toward strangers. Yet etiquette requires that one not talk much with a guest (ibid., p. 182).]

[576]

[576] p. 182, however, it is improper to show pleasure over a gift [431] because this implies that the giver has made a great sacrifice and is a poor man. They like to show a guest their possessions, [436] especially the best roll of feather money. Also, the men are [467] not unwilling to show their skill in weaving and plaiting nets. This brings about a certain familiarity, so that one easily forms 181 too favorable an opinion of the people, until he again has occasion to observe their baser instincts.

/177 cont./

535 sure, there also seem to be dance areas closely connected with the residence-village (for example, on Tumotu: Coombe, plate accompanying p. 168); perhaps these are the so-called women's dance area, which sometimes (on Pileni, for example) is found along with the men's dance area (Coombe, pp. 202 f.), although in the photograph from Tumotu only men and boys are seen on it.]

is stamped hard, and it is bounded by a ring of thin plates of coral stuck into the ground. According to Coombe, p. 178, the [514] possession of a dance area requires lavish hospitality for guests who come there, for whom a dance /Fig. 16 appears here/ festival must also be arranged. Thus only wealthy people can [554] maintain dance areas; [they are therefore sometimes ownerless].

312 On a terrace near the men's house one not infrequently finds a hot spring, a round hole about one and a half meters deep, walled with /178/ coral stones (1). A few small fish are

1. [Cf. Ethn., I, p. 98. Speiser, Südsee, p. 197. Girieud and Herrenschmidt, p. 107, mention the springs of the Reef Islands and the walls around them to prevent children and pigs from falling in.]

usually kept in it, so that, if they die, it is known that the water has become contaminated.

514 The natural functions are performed on the shore in the tidal area. Men and women have separate places in the coral; the men urinate in a squatting position; the women are said to do so standing.

514 In order to announce one's arrival in a strange village, he coughs or clears his throat audibly.

/191 cont./

436

with a piece of tortoise shell and the cord-plaiting, tapering to a point, with Coix fruits. -- See also Speiser, Südsee, p. 294.]

One roll is said /192/ to contain 1,600 small plates (1); their

1. [According to Jennings, ibid., a roll of feather money is said to be two fathoms long.]

value decreases with age. A new roll is worth two large pigs or a girl. The new pieces, carefully wrapped in tapa [and [594] probably also placed in a bag], are kept in the houses [on the platform above the fire pit (2) and are displayed to each guest

2. [Jennings, ibid.; O'Ferrall, section "Historical Sketch." According to the former, smoke and heat are supposed to be protection against mold and insects.]

with pride. Through the constant rolling and unrolling, however, they wear out in the course of generations, and as the red feathers are lost their value decreases; old pieces that show almost no red are no longer valued very highly. /Fig. 35 appears here./ [A wealthy man sometimes /Fig. 36 appears here/ [556] erects a special hut in the bush for his feather money (3). When

3. [Cf. also O'Ferrall, ibid. (= Coombe, p. 189). On how the red feathers are obtained (see above, pp. 79 f.), he remarks that the living birds, hanging from the belts, are brought home and, after the red feathers have been plucked out, are set free.]

the feather money is put on show, it is loosely wound on a

[Text continues on p. 89--analyst]